1: Childs M-5 (1924-1940) 1949 FP13 Mbundu FP13

867 the correct adjustments early, naturally grows into a comparatively well-adjusted life, and so avoids the major conflicts to a much greater degree than is the case in our society. A very large proportion of those in conflict in present-day Umbundu society are de-tribalized or partially de-tribalized individuals, especially those who as children were brought up outside or largely outside the kinship groups. The large proportion of those brought up on the mission stations who are out of adjustment, and often in overt conflict, has been noticed by many observers. The biographies and autobiographies which I have collected witness clearly to the same fact, that most of the ill-adjusted individuals and those in overt conflict were products of an extra-tribal, de-tribalized, or non-traditional situation; while practically all of the well-adjusted persons were educated within the kinship system.

154 The three major conflicts which have been recognized in our society, that is, 'struggle', sex, and 'inferiority',[1] are all present in some form among the Ovimbundu. The adjustments by which they resolve these conflicts are distinctive.

Adjustments in anger by which the 'struggle conflict' is resolved are interesting and important educationally. The child is taught when quite young that the expression of anger is taboo.[2] Tantrums are rare among Ovimbundu children. Anger and ill-will are named by thoughtful Ovimbundu as the chief root-cause of sorcery. The more thoughtful ones also recognize these as an important cause of accusations of sorcery. Expression of anger is traditionally much feared. It is not desired in the character of the king.[3] Nowadays [177] there are more who give free vent to expressions of anger, but they are for the most part either individuals who imitate Europeans and who seek to discard Umbundu cultural habits and values; or they are those who are considered sorcerers, either by themselves or others. An Ocimbundu who as a child has learned traditional adjustments in anger will rarely allow his anger to break through the resistance and become 'extroverted' except in recognized outlets. These outlets are somewhat analogous to our own rationalizations of anger.[4]

154 578 The chief 'introverted' reaction of anger which I have noted

[1] The psychological analysis follows Allport, op. cit., chap. xiv.

[2] See *supra*, p. 101.

[3] See *supra*, p. 21.

[4] Cf. Allport, op. cit., p. 344. The Ovimbundu have not thought up such a high-sounding term as 'moral indignation' as a euphemism for anger.